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Camping

LETTERS TO THE EDITOR

I feel compelled to echo my sentiments in unison with those who are speaking out on the issue of Cults, and Cults and Camps in particular.

If our law-makers are doing their jobs, then those of us who represent legitimate Judeo-Christian institutions have nothing to fear in respect to legislation which would, in effect, examine how we express our faith, maintain our faith and develop our faith.

Without using the comparative argument "One man's Cult is another's Religion", I would argue that we are defending the very foundation of our democratic process. No one should have the right to tamper with or extinguish the rights or freedoms built into that process: the right of freedom of choice, freedom of thought and the freedom of mobility. None of these is a one-shot deal! No matter what organization or function one attends or joins, these freedoms must exist and be exercised throughout.

Those who support, in any way, those organizations who use deception, coercion and psychological techniques of mind extension which alter, inhibit, restrict or subjugate the rights and freedoms of individuals, are in effect unjust and unworthy of support by those who provide a system of democracy.

As the issue of Cults and Camping has been raised, this places an even greater burden on OCA & CCA to be vigilant and cautious in providing accreditation to organizations which may operate under the disguise of Religious institutions.

W.E. White
Tweed, Ontario

I have just read the Autumn 1983 issue of *Canadian Camping*. I liked the way you deal with controversial issues in a straight-forward way. You have a much livelier section related to "letters to the editor" and "editorial" than the *Camping Magazine* in the U.S.A. I would have liked to see a rebuttal by a so-called "cult" leader or organization. There is a danger of people labelling an organization "a cult" if they disagree with their goals. In the article, "The Cult Crisis!" the list of cult techniques of psychological coercion must be considered carefully. I can think of instances in which "peer group pressure", "love bombing", "games", "rejection of old values", "fear", and "chanting and singing", would have a positive effect on campers and staff alike. No rational human being can defend the death of a camper by beating, but some of the condemned techniques are open to question and interpretation.

On another topic, I liked Walter Tose's piece on "Summer Camp: An Opportunity for Personal Growth". I have long believed in this goal for camps and want to make more of a contribution in this area. I am currently writing a follow-up book to *Humanizing Environmental Education*, co-authored with Joel Goodman. I want the book to provide more specific assistance to outdoor leaders for developing human relations skills. If your readers know of resources, including camps which focus on this goal, I would like to correspond with them. I would like to include several case studies of programs that aim for personal and group growth in camp.

Continue the excellent work in producing *Canadian Camping*.

Clifford E. Knapp
Oregon, Illinois

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Editorial Policy

Jay Haddad, Editor

The ideas expressed in the Editorial are those of the Editorial Committee and not necessarily those of the Canadian Camping Association/Association des Camps du Canada. The views are expressed to provide stimulation and comment. We invite you to respond in "Letters to the Editor" to Canadian Camping, 1806 Avenue Rd., Suite 2, Toronto, Ontario M5M 3Z1.

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EDITORIAL

Segregation ... It Still Exists!!!

Have you seen those brilliant ads on Canadian billboards recently? The picture shows a man with a suitcase leaving prison having served his time; the caption says: "Freedom. Now the punishment begins!" The ad then explains how difficult we make it for those who have been jailed to re-enter the mainstream of life. Our fears, prejudices and anxiety over the term "convict" prevent us from rational interaction and prevents the previously-jailed man or woman from getting a fair shake in society.

How about those excellent ads by the Canadian Mental Health Association showing a young man sitting on a park bench talking about his father who had been in the hospital and is all better now – except, people treat him differently; they act strangely, as if he's still sick but he isn't! And then the ads talk about the "fear, ignorance and myths" that are still perpetrated on those who have emotional or mental disabilities.

TIME magazine, August 7, 1972: the cover story, do you remember? George McGovern's vice-presidential running-mate was Senator Thomas Eagleton. People went hysterical when it was publicized that he had been in a mental hospital. Senator Eagleton: "I am an intense and hard-fighting person. I sometimes push myself too far ... I was hospitalized in St. Louis in 1966 on my own volition for about four weeks." The public didn't buy it; Eagleton resigned; Richard Nixon romped to victory; no one wanted a "crazy" person in the White House; little did they know ...

How about this news item from the Toronto Star: "When psychologist John Tringo from the University of Kentucky asked 455 people to rate 21 conditions in order of their social acceptability, he found the most acceptable were diseases such as ulcers, arthritis, asthma, diabetes and heart disease ... while old age was among the least acceptable, ranking below cancer. At the bottom of the list was MENTAL ILLNESS, which the majority found LESS acceptable than even being an ex-convict. The Canadian Mental Health Association ... says the study is an indication of how much needs to be done to educate the public about mental illness so that those with such illnesses are not treated as social outcasts." What an understatement!

The Canadian Mental Health Association accurately points at three words: FEAR, IGNORANCE and MYTHS. We have myths built up in our minds due to a profound lack of exposure and experience with anyone who is different. Part of the reason for this problematic situation is the manner in which society's (and some camp's) social fabric is set up. We tend to segregate those who are different: the blind stick together, as do the deaf, those with diabetes, physical disabilities, cystic fibrosis, cerebral palsy or mental retardation. Segregation is not without a certain appeal – specific needs are more easily met, specialists with particular expertise can work with a homogeneous group and families often find an easier networking or support system with others in the same situation. But the myths throughout society become enlarged, distorted and falsified. And our social ignorance grows; and the more ignorant we are, the more we will fear exposure to those who are "different". It's so easy to segregate – keeping children cocooned and insulated! The able-bodied campers play at their camp and the disabled campers play at their camp.

Last summer, an experiment was initiated in a large, private Ontario camp which sees 600 able-bodied campers pass through its gates each summer. Very simply, 6 physically-disabled adolescents co-existed with their own little camp and camp programme within the framework of the larger camp. A few ramps were built leading into the dining hall and dormitory; otherwise, there was little disruption and the idea was to give the disabled campers a unique experience – exposure to a "normal" camp's routine, programme and spirit. It didn't quite work out that way! The reverse was true – 600 able-bodied campers were given a phenomenal experience: exposure into the lives, personalities and feelings of 6 campers with physical disabilities! The staff were all very cautious and wary at first (ignorant and somewhat fearful), afraid to stare or ask questions and not quite knowing just what to expect from those kids with disabilities who were "different". Thank God for the honesty, openness, curiosity and spontaneity of 10 and 12 year-olds – they're not too inured yet to stigmatize those who are different too profoundly ... so there's hope! No treading gingerly with anxious trepidations over proper decorum when interacting with disabled campers, these "normal" campers shattered the stereotypes and fears which pervade most of our interactions with those who have a disability. The able-bodied kids asked questions: what does it feel like being in a wheelchair? Do people at school make fun of you? Can you swim? Does it bother you when people stare? These "normal" campers loosened and freed the shackles of fear, ignorance and embarrassment which exist because of usually segregated situations; they inadvertantly freed themselves from growing with ignorance and prejudice because of this beautiful experiment of integration. In years to come, when they hear nasty remarks or rude jokes coming from the mouths of those cocooned from interaction where ignorance flourishes, these kids will speak up, defend, set the record straight and educate.

Every person is a unique human being with very special needs. Is not every child a "gifted" child? Is not every child a "special" child? Is not every adult "disabled" in some way? Philosopher Wayne Nielsen identified the central problem of the human condition as "blind ignorance among races, sexes, nations, religions and ideologies. Ignorance is not knowing the proper methods of inquiry. If there is any hope for the nation and the world, it lies with those who are more self-aware and other-aware." The only way to become "other-aware" is to experience other people and acquire a first-hand sense of respect for other people's differences; to this end, integration is necessary. There is no choice.

We are a culture and a nation enslaved by language – what pictures come to your mind when you hear the words: ex-convict, mentally retarded, hair-lip, Chinese, rapist, mongloid, Black, policeman, Catholic, homosexual, Jew, Pakistani? Where do those "images" come from and how do we allow those derogatory feelings to persist? FEAR: the more we are sheltered from integrated experiences, the more we will fear the unknown – and that includes ANYONE who is different! We then create false images (stereotypes) in our heads and soon we enlarge the stereotype until it encompasses everything about a person, so when you hear the term "mentally retarded" you think "say no more, I know all about them" ... "if you've seen one, you've seen them all" ... "all cops are alike" ... "they all smell" ... "those kinds of kids give me the creeps" ... "all homosexuals are sick" ... "once a convict, always a convict". And on it goes until people become their stigma: we no longer talk about a *person* who has a disability; we call the person a "disabled"! We no longer talk about a *person* who has been convicted; we call the person a "convict"! Our adjectives are no longer good descriptions, but worse – they've become nouns! We create walls and turn away.

Whatever the cost of integration, we must be willing to pay for it – physically and psychologically. The cost of segregation has already had too profound a consequence on generations of people growing up with "segregated" mentalities. William James once said: "The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind." As you think, so you will be. It is true – tragically true that so many people have attitudes of mind that are narrow-minded, where people are disparaged because of physical disabilities or colour of skin. We in camping must strive to alter people's attitudes – by exposure to others and by learning to show sensitivity and respect to those who are "different". Integrated camping is our only course; segregation can no longer be justified ... or accepted!

EDITORIAL

La ségrégation ... un mal qui persiste!!!

Avez-vous observé dernièrement ces brillantes affiches des panneaux-réclame? On y voit un homme, valise en main, aux portes de la prison. Son terme est fini. On y lit : "Libre. Maintenant commençe le châtiment". Puis, on explique comment nous empêchons les anciens bagnards de se réhabiliter. La crainte, l'angoisse, les préjugés que fait naître le mot "forçat" nous poussent à priver l'ancien détenu de l'estime à laquelle il est en droit de s'attendre en tant qu'individu. Que dire de ces superbes annonces l'Association canadienne pour la santé mentale où l'on présente un jeune homme assis sur un banc de parc, en train de converser avec son père rétabli d'un séjour à l'asile. Tout va bien, sauf ... que les gens le traite différemment. Ils agissent comme s'il était toujours dingue et pourtant ... il est normal! Puis l'annonce parle de l'ignorance des gens, de la crainte et des mythes qui se perpétuent au sujet des handicapés mentaux et des émotifs.

Vous rappelez-vous l'article-couverture du Time, édition du 7 août 1972? Le candidat de George McGoverne à la vice-présidence était le Sénateur Thomas Eagleton. Les gens sont devenus hystériques à la révélation qu'il avait été interné. Voici ses paroles : "Je suis de ceux qui luttent dur. Parfois, j'abuse de mes forces. En 1966 j'ai été interné pendant quatre semaines à St-Louis de mon propre gré. Le public a mal pris la chose. Eagleton à démissionné. Richard Nixon tenait la palme de la victoire. Personne ne voulait d'un fou à la Maison Blanche. Comme ils savaient peu!

Que penser aussi de cet article du Toronto Star. Quand le psychologue John Triggo de l'université de Kentucky a demandé à 455 personnes d'énumérer 21 maladies suivant l'ordre qu'ils estimaient le plus acceptable, il a découvert que les affections les mieux acceptées étaient les ulcères, l'arthrite, l'asthme, le diabète et les maladies du coeur. La vieillesse comptait parmi les moins tolérées après le cancer. Au bas de la liste figuraient les MALADIES MENTALES, plus mal vues de la majorité que le bagne! L'Association candienne pour la santé mentale voit en cette étude l'urgence d'éduquer le public au sujet de la santé mentale afin que les victimes cessent d'être traitées tels des déchets de la société. C'est bien le moins qu'on puisse dire!

L'Association met l'accent sur trois mots : peur, ignorance et mythe. Nous nourrissons le culte du mythe par manque profond de contacts avec ceux qui sont différents. Cette situation problématique est en majeure partie attribuable au tissus social que nous fabriquons (dans certains camps même). Nous avons tendance à discriminer ceux qui diffèrent de nous. Les aveugles se tiennent ensemble; il en est de même des sourds, des diabétiques, des handicapés physiques et mentaux, des victimes de la fibrose kystique et de la paralysie cérébrale. La ségrégation n'est pas sans offrir quelques compensations. Les besoins précis sont comblés plus aisément. Les spécialistes d'une discipline particulière peuvent traiter un groupe plus homogène et les familles affligées se rejoignent plus facilement. Pendant ce temps, les mythes grandissent, la réalité se deforme. Notre ignorance s'accroît. Plus nous sommes ignares, plus nous craignons de cotoyer ceux qui diffèrent de nous. Il est tellement simple de faire de la ségrégation. Il suffit d'enfermer nos enfants dans un cocon et de les isoler. Les campeurs en parfaite santé jouent ensemble, les handicapés de même.

L'été dernier, une expérience a été tentée dans un camp privé de l'Ontario où viennent six cents enfants chaque été. Le plus simple du monde, on a aménagé à l'intérieur de ce grand camp, un mini-camp pour six handicapés qui avaient leur propre programme. On construisit quelques rampes qui conduisaient au réfectoire et au dortoir. Outre cela, il n'y avait rien d'étrange et l'idée était de procurer aux invalides une expérience unique : vivre la vie et le programme d'un camp normal, capter l'esprit qui y règne. Or, le contraire s'est produit. Six cents enfants, avantagés physiquement, ont vécu une expérience extraordinaire. Ils se sont frottés à la vie, à la personnalité, aux sentiments de six handicapés. Le personnel était prudent, voire inquiet au début (ignorant et craintif d'une certaine manière) et n'osait pas dévisager ou poser de questions, ne sachant pas à quoi s'attendre de ces enfants si "différents" des autres. Que Dieu bénisse la franchise, la candeur, la curiosité et la spontanéité des dix, douze ans. Ils ne sont pas encore trop entraînés à stigmatiser ceux qui sont différents ... il y a donc de l'espoir! Sans crainte de bousculer les bienséances, ces campeurs "normaux" ont ébranlé les clichés et les craintes qui dictent notre comportement à l'égard des invalides. Les enfants "normaux" ont posé des questions. Qu'est-ce qu'on ressent à vivre dans une chaise roulante? Les enfants à l'école se moquent-ils? Pouvez-vous nager? Est-ce que ça vous gênent quand on vous dévisage? Ces enfants "normaux" ont rompu les chaînes auxquelles nous rivent la peur, l'ignorance et l'embarras et nous poussent à la ségrégation. Ils ont échappé sans le savoir au sort de grandir dans l'ignorance et les préjugés grâce à une merveilleuse expérience d'intégration. Dans les années à venir, lorsqu'ils entendront des remarques désobligeantes ou des farces grossières de la part de ceux qui sont enfermés dans leur tour d'ivoire et cultivent l'ignorance ils lèveront la voix, tireront les choses au clair, bref, ils se feront défenseurs des opprimés.

Chaque personne est unique en son genre et éprouve des besoins précis. Chaque enfant n'est-il pas talentueux? Chaque adulte n'est-il pas handicapé d'une certaine manière? Le philosophe Wayne Nelson a cerné le problème majeur de la condition humaine. C'est l'ignorance aveugle que cultivent les races, les nations, les religions, les idéologies vis-à-vis des autres. L'ignorance, c'est le défaut de ne pas connaître les bonnes méthodes d'enquêter. S'il y a un espoir que changent la nation et le monde, il réside dans ceux qui sont conscients de ce qu'ils sont et de ce que sont ceux qui les entourent. Le meilleur moyen de se sensibiliser, c'est d'établir le contact avec ceux qui diffèrent de nous et d'apprendre à respecter leurs différences. Il n'y a pas d'autre solution.

Nous sommes une culture et un peuple pris au piège d'un système d'expression. Quelles images évoque-t-on à entrendre "ancien bagnard", "retardé mental", "bec de lièvre", "Chinois", "violeur", "mongol", "noir", "policier", "catholique", "homosexuel", "Juif", "Pakistanais"? D'où émergent nos clichés et comment continuons-nous à nourrir des sentiments dérogatoires? NOUS AVONS PEUR. Plus nous fuyons les situations d'intégration, plus nous craignons l'inconnu, ce qui inclus tout être différent. De là, naissent les fausses perceptions, les clichés qui samplifient à un point tel que nous en arrivons à coller des étiquettes sur le front des "autres". Lorsque l'on entend le terme "arriéré mental", on pense : "N'en dites pas plus, je connais tout à leur sujet" ... "vous en voyez un, vous les avez tous vus" ... "tous les flics sont les mêmes" ... "ils puent" ... "rien qu'à voir un tel enfant ça me donne la chair de poule" ... "tous les homosexuels sont des malades" ... "qui a tué, tuera" ... et la liste continue, ce qui fait que nous y passons tous. Nous ne parlons plus d'une personne invalide, nous disons *l'invalide*. Il n'est plus question de la personne qui a été condamnée, mais bien *du* condamné. Les adjectifs ne qualifient plus, il désignent. Nous dressons des murs!

Peu importe le coût de l'intégration, nous devons être prêt à la payer physiquement et psychologiquement. Le prix de la ségrégation a déjà laissé des empreintes trop profondes dans les sillons des générations qui poussent dans cet esprit. William James a dit un jour : "La plus grande découverte de mon temps fut celle de constater que les êtres humains peuvent changer leur vie en modifiant leur façon de penser". Vous êtes ce que vous pensez être. C'est malheureusement vrai que trop de gens font de l'esprit de clocher et dénigrent les handicapés physiques ou les gens de couleur. Nous devons oeuvrer à modifier l'attitude des gens. Nous devons communiquer avec les autres et apprendre à faire preuve de délicatesse et de respect à l'égard de ceux qui sont différents de nous. À bas la ségrégation ... vive l'intégration dans nos camps! C'est notre seul recours.

THE CAMPING ADVISOR

Could you please explain composting?
M.H., Toronto, Ontario

We have asked Sam Hambly of Camp Allsaw to explain this phenomenon and its use:

The composting process provides an effective introduction to the conservation of soil and water. Both of these resources are threatened. Both are essential for survival.

The Allsaw Composter provides an attractive habitat for the multiplicity of life that thrives in compost. Ubiquitous organic garbage provides food and moisture for this life. The heat generated by decomposition is retained by styrofoam insulation. This provides an attractive environment for the propagation of life. The unit works efficiently throughout all seasons – around the calendar.

Composting units may be constructed in a variety of sizes, small ones for indoor demonstration, larger ones for practical outdoor garden use.

CONSTRUCTION OF THE ALLSAW COMPOSTER:

Stain the unit for appearance and preservation of the wood.

Set up the prefabricated unit outdoors. Add a mixture of 2 to 3 bushels of horse manure and household organic garbage.

This mixture will generate heat. In 4 to 5 weeks, it will have cooled off enough to add 3 or 4 litres of earthworm culture. This may be obtained from the following: (i) a list of growers provided by the University of Guelph; (ii) dealers listed in Harrowsmith Magazine, or Organic Gardening Magazine; (iii) Eastern Earthworm Farms, R.R. #1, Little Britain, Ontario, P.O. Box 48, K0M 2C0.

Cover the mixture with a plastic vapour barrier and a couple of panels of styrofoam. This lowers the ceiling and retains the heat.

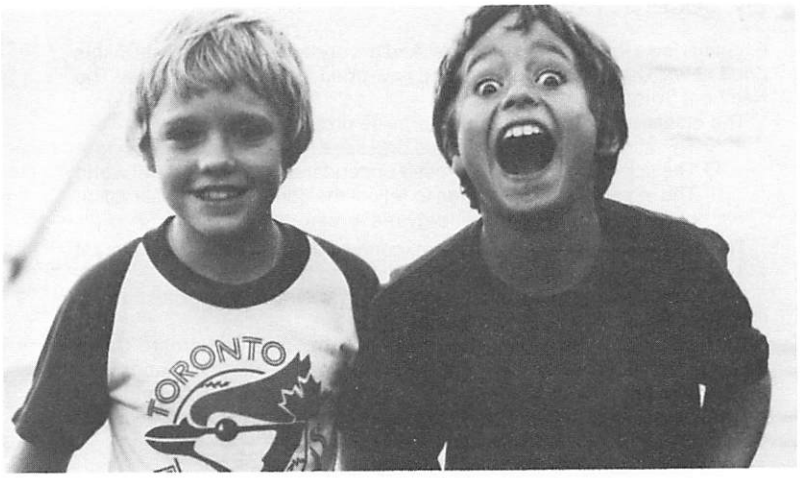
Except in winter months, loosen the top layer at 2 week intervals to incorporate air. In April and November, add 1 or 2 bushels of horse manure.

To harvest the compost soil conditioner: (i) remove the prefabricated unit; (ii) lay aside the undigested organic refuse, the top layer; (iii) rake the compost culture into an inverted cone-shaped pile. On a sunny day, the life will retreat from the light to the base of the cone. Skim the compost soil conditioner off the outer surface of the pile.

Set up the unit over the remainder of the pile. Put back the undigested organic refuse (g ii above). Continue to add kitchen organic garbage.

Smaller units each with one glass side may be built to scale and used indoors for demonstration. The Allsaw Composter provides a model that clarifies our understanding of our fragile relationship with our finite renewable resources. When environmental factors are attractive, population explodes. When conditions deteriorates it declines.

* * *



Nicholas Joseph

Several of us have been arguing over whether walking for 30 minutes is as good as jogging for 30 minutes. Is it? Also, could you address safety and jogging: is it safer to jog during the daylight etc.?

L.B., Saint John, New Brunswick

Firstly, jogging for 30 minutes is a better cardio-vascular exercise than walking for 30 minutes only because you would cover a greater distance by jogging. To re-phrase your question, is there a difference between walking a mile and jogging a mile? Simply, no. The demand on your body from a cardio-vascular perspective is the same; the crucial variable is the distance one covers – not the time it takes. As a matter of fact, one could probably make a better argument for walking as opposed to jogging!

With regard to safety, you've touched on a very important area of consideration; a dramatic increase in assaults, muggings and rapes has been perpetrated on joggers. "Safety on the Run" is a programme sponsored by the American Running and Fitness Association; they offer the following advice:

- *Try to run with other people. If that is inconvenient, at least try to let someone know where you intend to run and when you'll return. If you aren't back in time, they can then know where to look for you.*
- *Don't run at night or in isolated, unpopulated areas. Run at a time of day when there are plenty of people around. Avoid trails with heavy brush or dense trees that are not near main roads.*
- *Avoid running in the street. If you must, always run facing traffic. That way you can see what is coming at you. Don't run more than two people abreast.*
- *Be alert. Use your eyes and ears. Look around for suspicious people or unattended dogs. Listen for people coming up behind and, if you hear something, turn around to check it out. Don't wear a portable radio-cassette device.*
- *Use space as a defense. Keep distance between yourself and someone you don't know. If someone wants to know what time it is, tell them at your own discretion, but don't stop moving. Don't let anyone catch you by surprise.*
- *Use keys as a close-quarter defense. Take a self-defense course.*
- *Carry a noise-making device, such as a whistle, to attract attention.*
- *Carry some form of identification that provides your blood type, allergies and a relative's phone number for emergencies.*
- *Vary your training route so that someone can't expect to see you at the same time and place each day.*
- *Become familiar with your various training routes so that you aren't unpleasantly surprised by a dead end or desolate section removed from the road.*

Some of these suggestions may seem extreme. You will have to be the judge of which ones apply to your particular situation. Of all the suggestions, the most important is to be alert. Try to avoid trouble at all costs before it happens!

* * *

Our camp cook told us that even if you closed your eyes while peeling an onion, your eyes would still water. Is she correct?

K.E., Rexdale, Ontario

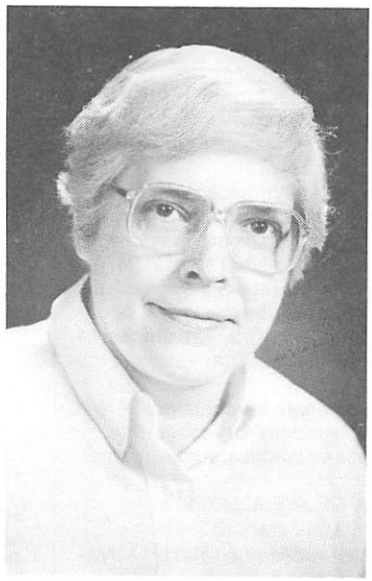
Yes, she is. Your nose is the answer; an exposed nerve-ending in the nose is stimulated by a chemical given off by the onion. It's called the trigeminal nerve and it protects us by giving us warning signals from noxious chemicals;. it's also the "cool" sensation one feels from menthol.

* * *

Thank you for your letters. We regret that we cannot answer each one personally; however, we will endeavour to publish the most interesting and provocative ones. Address all letters to: The Camping Advisor, c/o The Editor, Canadian Camping, 1806 Avenue Road, Suite 2, Toronto, Ontario M5M 3Z1.

PRESIDENT'S PERSPECTIVE

By: Jocelyn Palm



Exciting news for all CCA Members! And a wonderful opportunity is in this good news. Our Association has been awarded a grant of $10,000 by The Neathern Trust.

The objectives of the grant are to provide projects which foster,

- ☐ The acquisition of appropriate practices in simple outdoor living
- ☐ The appreciation and increased understanding of the natural world
- ☐ The expansion of education to reflect the concern for conservation of our environment and energy resources.

The principal and interest are to be expended after 10 years. Management will be accomplished by a special Committee to be named.

This grant was instigated by Dr. Mary L. Northway, a long time camper and friend of CCA.

Dr. Northway was a camper then staff member at Glen Bernard Camp near Sundridge, Ontario from 1922-1939. In 1940, Dr. Northway and Flora Morrison founded Windy Pine, a tripping camp near Minden, Ontario.

Our sincerest gratitude and a special salute to Dr. Mary Northway for another of her unique contributions to camping in Canada.

* * *

We congratulate the OCA on the recently released "Blue Lake and Rocky Shore", the story of OCA over its first 50 years.

* * *

In the next issue of *Canadian Camping* look for the various reports of the Committee and Task Force Chairmen. I know you will be pleased to learn of many and varied projects which are going on across Canada.

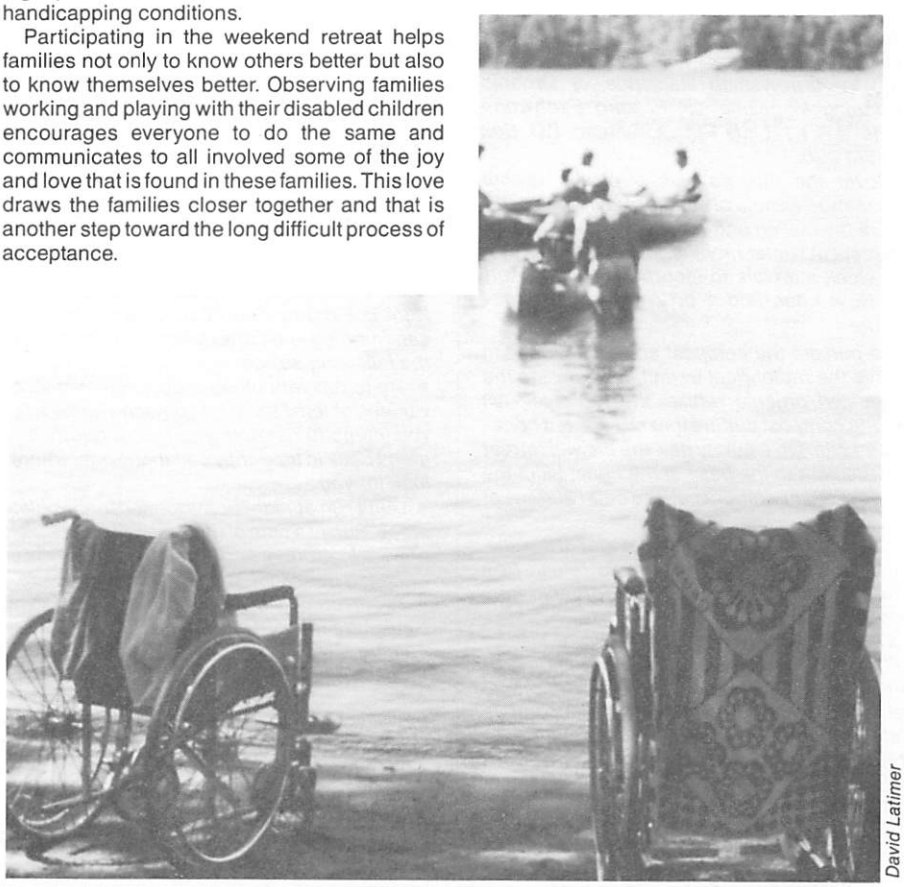
Families with a Handicapped Child

By: Laura Schnellert, mother of Karen, with mental and physical developmental disabilities

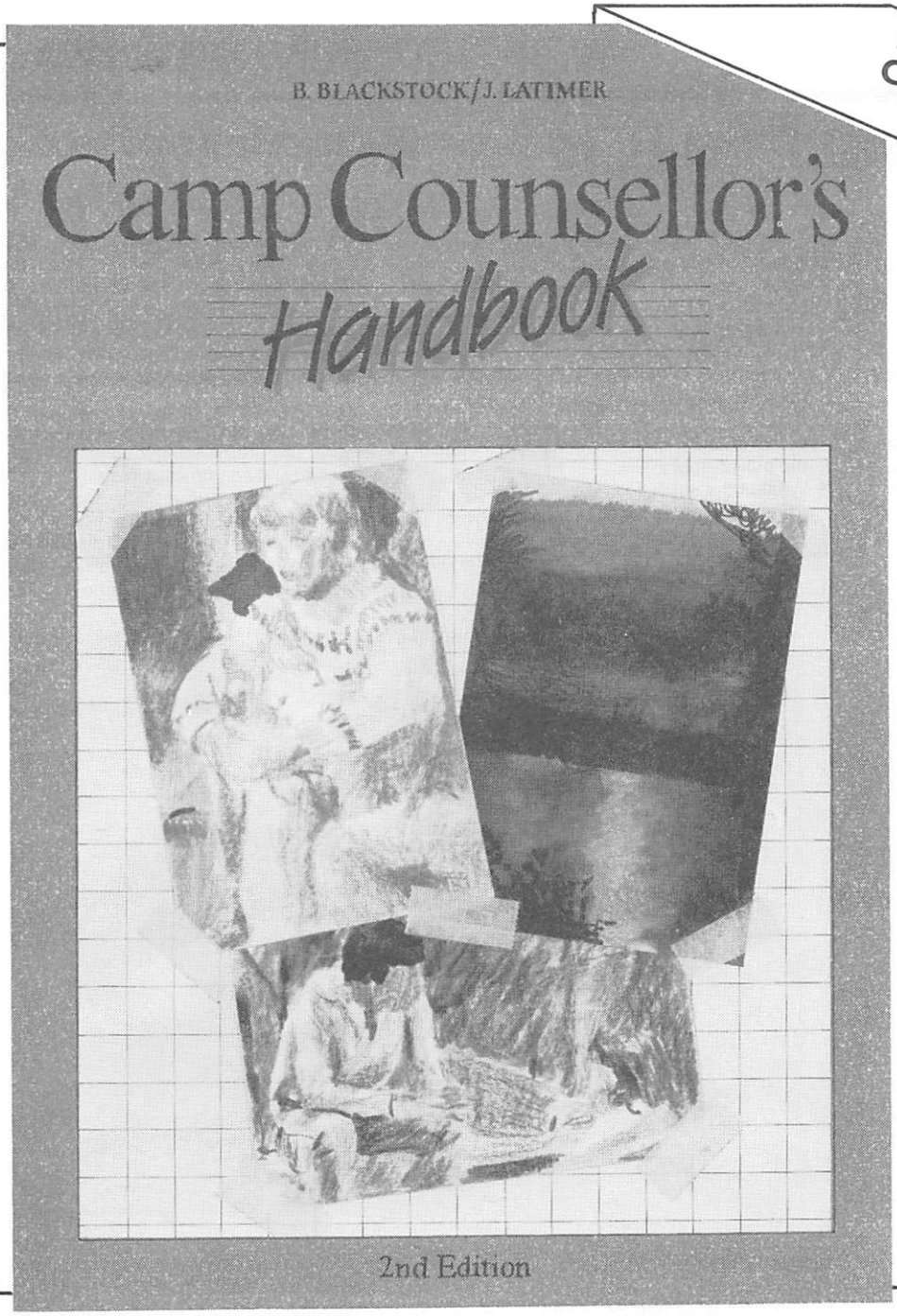
The opportunity to attend a weekend retreat for "Families with a Handicapped Child" at one of the Mennonite Camps with Meaning (Winnipeg, Manitoba) is indeed a rewarding experience. Being the parent of a mentally and physically handicapped child can at times become acutely distressing. The emotional support and understanding from the parents of other handicapped children is instrumental in encouraging parents to be more positive in the ongoing challenge of helping their disabled child to develop and learn. Through this group experience persons are able to share their feelings and ideas to help and support each other. The guidance of resource persons as facilitators and the suggestions and information offered by participants is extremely valuable.

Another positive aspect at the retreat is the interaction among the children. Brothers and sisters are often confused about their sibling who is "different". Meeting with children who have the same concerns as they do help them to deal with their feelings and fears. The children who are mentally retarded have opportunities to interact and develop relationships with their non-handicapped peers through music, games, crafts, and outdoor plays. Integration, as well, benefits the non-handicapped children by creating a positive attitude and an awareness about handicapping conditions.

Participating in the weekend retreat helps families not only to know others better but also to know themselves better. Observing families working and playing with their disabled children encourages everyone to do the same and communicates to all involved some of the joy and love that is found in these families. This love draws the families closer together and that is another step toward the long difficult process of acceptance.



David Latimer



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attention: "Camping"

Camping Is Fun! And It Is For Everyone!

By: Sylvia Haynes

Camps have a great opportunity, as well as a responsibility to assist in bringing handicapped people into the mainstream of life. Camping is a highly valued experience which can prepare handicapped people for mainstreaming in an enjoyable and non-threatening atmosphere. It can enhance every camper's understanding and feeling for people who appear to be different.

Parents of non-handicapped children will probably take pleasure in knowing that their children are growing in maturity and understanding as they relate to handicapped children.

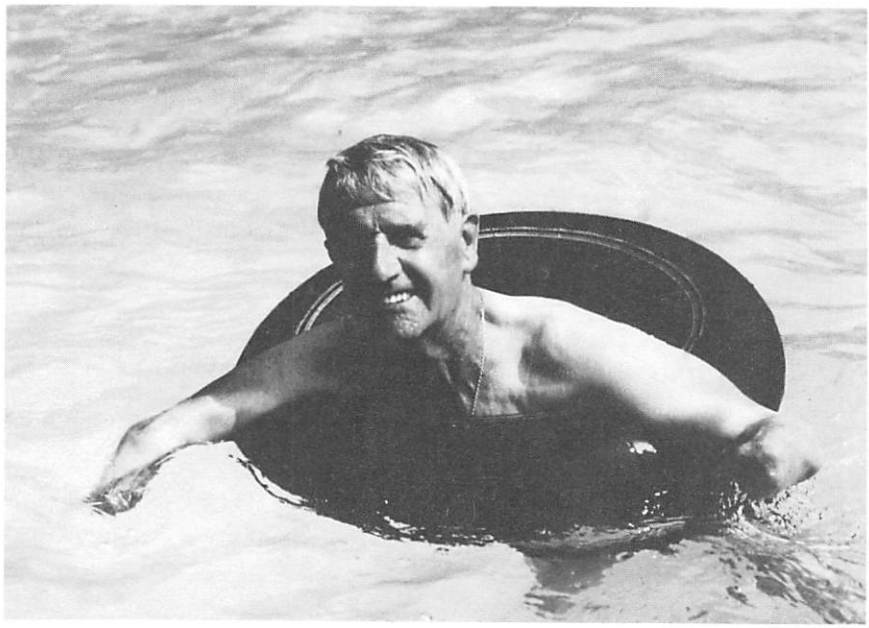
For some parents, camping for their handicapped child will provide the first opportunity to have a vacation from the daily care and responsibility of the child.

Our schools are now mainstreaming the handicapped child - integrating them into the system. The handicapped child thus feels segregated when asked to go to a "special" camp. They go to the same schools as other children - why not the same camp? It is not only an exciting opportunity for the children attending, but also the camps.

When integrating handicapped campers for the first time - you will need to do much planning and preparation *beforehand.* Remember, thoughtful design and renovation result in facilities which serve all people. Futuring in camping is very important and pertinent to camp boards and camp directors; a camp that has been reconstructed and designed for the disabled not only has that new function, but can also be used for seniors.

Questions you might ask and some help in answering these:

- What % of disabled/non disabled?
  Suggest 70% - 30%.
- If you have a pool - is it warm enough to stand in for at least 40 minutes with a disabled person?
  Suggest 86° (it gets cold just standing).
- Could the facilities be used by seniors as well as disabled?
  A real future planning plot!
- Are bunks OK?
  Yes for many they are - as long as they are accessible from both sides.
- What are your objectives and goals?
  Shower Stalls - have water regulated so as handle is turned - right temperature water always comes out.
  Ramps - what if you don't always want ramps at every doorway - make them removeable and store in shed.
  Ramps - what slope %? One foot rise in 12 inches or 8.34%. Is rampsurface non-slip? Do ramps have proper handrails at least on one side?
  Dining Hall - are tables accessible for wheel chairs?
  Washrooms - can the handicapped person use wash basin - how about the level of the mirror, soap dishes? Install a bell.
  Picnic Tables - sure they can be accessible.
  Drinking Fountains - right height? Easy to turn on? Fountains less than 34 inches from floor - room for knees underneath. Is one fountain hand and foot operated? (For upper limb disabilities).
- How much of the rails should be changed? Will depend on what types of handicapped you will provide for. How about asking a handicapped person - one who is willing to be adventuresome - and some knowledge of the out-of-doors.
- What about safety features:
  - Flashing lights - for deaf or hard of hearing.
  - Beeper system - blind.
  - Bell in washrooms in case someone gets stuck or becomes ill.



Ontario March of Dimes

- How flexible or regimented is your camp time?
- What is mainstreaming going to do to the "clientele" you already have?
- *What about staff?*
  - Some staff training and camp activities can be planned so everyone is made aware of his or her own attitudes.
  - Counsellors should have sufficient information concerning campers care.
  - Staff should be willing to be flexible.
- Are opportunities provided for campers to develop interests and learn new skills which have carry-over value in non-camp settings?
- Do you know where to find "standards" for persons with special needs?
  Suggestions: from A.C.A. Publications available from CCA Bookstore.
- How do you feel with the parents' apprehension of mainstreaming?
  - Do not use labels on handicapped - this arouses immediate fears - in both parents and campers.
  - Many parents of non-handicapped children are delighted to know that their children will have the opportunity to grow in understanding and maturity as they relate to handicapped campers.

All too often persons are denied the access to leisure opportunities because facilities are designed and constructed in a way that makes it extremely difficult or virtually impossible for a person who cannot see well or hear well or who is not completely mobile. Not all disabled people, no matter what degree of disability, will be able to fit into or wish to fit into our mainstreaming plan of camping. We must then be supportive of them if they wish to go to a camp which specializes to the disabled. Sometimes as a camp board or a camp director it must be realized that it is not possible to put the plan into mainstreaming at your campsite until more thought is put into it. It is better to hold off and make plans with each other than to start and not do well. But on the other hand, please have the courage to try. If many of the implements are in place, don't wait for perfection (or whatever that means) because there are always changes to be made.

One of the most exciting parts of mainstreaming is to realize that each camper is unique, that each has their strong and weak points, we all have limitations. We should focus on ability. This is not to say that the handicapped camper will not have difficulties to overcome - just as the non-handicapped camper will have to adjust -

some will have some set attitudes and expectations regarding the handicapped - and some of these are not easily changed. But through mainstreaming at camp we hope that they will learn to deal with some of their prejudices, fears, that they will come to see that the differences are not so great after all.

It is exciting.

It is an adventure.

It is a challenge.

Remembering as you plan your program for mainstreaming to include persons with disabilities to help with that planning so that you are not working *for* another but *with* another.

The disabled are not a group of identical people but as varied as "able-bodied" in personality, dress, sociability, etc.

Our labelling and segregating society will only end and new horizons open when each of us is determined to get to know each other and this takes courage, courage to relate, courage to persist, and courage to change one's attitudes.

"A DREAM WILL REMAIN A DREAM UNLESS ONE CHOOSES TO ACT AND TURN THAT DREAM INTO A REALITY".

Often barriers between people have far more to do with personality than with disability.

Evaluation

Very important - essential to have counsellors, campers - both handicapped and non-handicapped and permanent staff to evaluate - both pros and cons - written.

Resources

'Awareness Workshop Resource Packet"
Serving Persons With Disabilities through Camping" (1982)

"Barrier Free Leisure Facilities"
Renée Lyons
Recreation Council for the Disabled in N.S.
N.S. Dept. of Recreation (1977)

"Camping With Persons With Handicapping Conditions"
Earl H. Miller
Discipleship Resources
P.O. Box 840
Nashville, Tennessee 37202
(1982)

"Integrated Camping: Involving Persons with a Disability in Camping"
Brenda Suderman
Manitoba Dept. of Fitness, Recreation & Sport
(1982)

"Outward Bound & the Physically Disabled"
The Project Centre
Minnesota Outward Bound School
308 Walker Ave. South
Wayzata, Minnesota 55391
($4.00 U.S. funds)
(Material not dated)

"Mainstreaming"
Susan R. Bookbinder
Published by The Exceptional Parent Press
Room 708
Statler Office Building
Boston, Ma. 02116

Notice of Annual Meeting

The 1983 Annual Meeting of the Canadian Camping Association/Association des camps du Canada will be held on Friday, May 4, 1984 at 7:30 p.m. at the Nova Scotia Agricultural College, Truro, Nova Scotia.

- To receive reports from the President, the Provincial Camping Associations, the Committee Chairmen and the Task Force Chairmen.
- To receive the 1983/84 Financial Statement.
- To transact other business as may properly come before the meeting.

CCA/ACC National Office
1806 Avenue Road, Suite 2
Toronto, Ontario M5M 3Z1
March 1, 1984.

Avis de convocation

L'assemblée annuelle 1983 de l'Association des camps du Canada/Canadian Camping Association se tiendra le vendredi, 4 mai, 1984 à 19h30 au Nova Scotia Agricultural College de Truro en Nouvelle-Écosse.

- vous vous seront remis alors, les rapports de la Présidente, des associations provinciales, des présidents de comités et des divers groupes de travails.
- ainsi que les différents rapports annuels de l'exercices financiers 1983/84.
- la réunion portera aussi sur touts questions qui nous sera soumise avant la date prévue à cet effet.

Siège Sociale ACC
1806 rue Avenue, Bureau 2
Toronto, Ontario M5M 3Z1
Le 1 mars, 1984.

Announcing the Formation of a Human Relations Skills Training Network for Outdoor Leaders

I am attempting to form a network of persons interested in human relations skills training for outdoor leaders. Leadership skills – such as building community, enhancing self-esteem, improving communication, expressing feelings, taking risks, developing trust, resolving conflicts, and empathizing – are of particular interest; however, other related skills may be relevant. The network will focus on theory and practice in outdoor human relations programs conducted by schools, camps, and religious institutions. I would like to identify people interested in this vital aspect of education in order to promote the sharing of ideas and the improvement of practices.

I am also collecting written materials related to these leadership skills for meeting personal and group growth objectives in outdoor programs. These materials include staff training guides, articles and books, research studies, student or camper comments, philosophy statements, program goals, and personal testimonies.

If you conduct an outdoor program in which human relations skills are emphasized or know of such a program, I would like to correspond with you. I intend to compile a list of people by the summer of 1984 and will mail it to those participating in the network.

PLEASE CONTACT DR. CLIFFORD E. KNAPP, BOX 313, OREGON, ILLINOIS, U.S.A. 61061.

Camp, Growth and the Power of the Person

By: Bruce Elkin

Bruce Elkin is Director of the Yamnuska Mountain School in Canmore, Alberta. He is a consultant in program and operations planning for camps and other experiential education approaches.

The Vision

The next ten years will see a rapid growth in outdoor activities and experiential learning. Camping, adventure recreation and outdoor pursuits are on the rise. Not only are more people taking part in these activities for the fun inherent in them, the activities are also being recognized as important arenas of learning and personal growth.

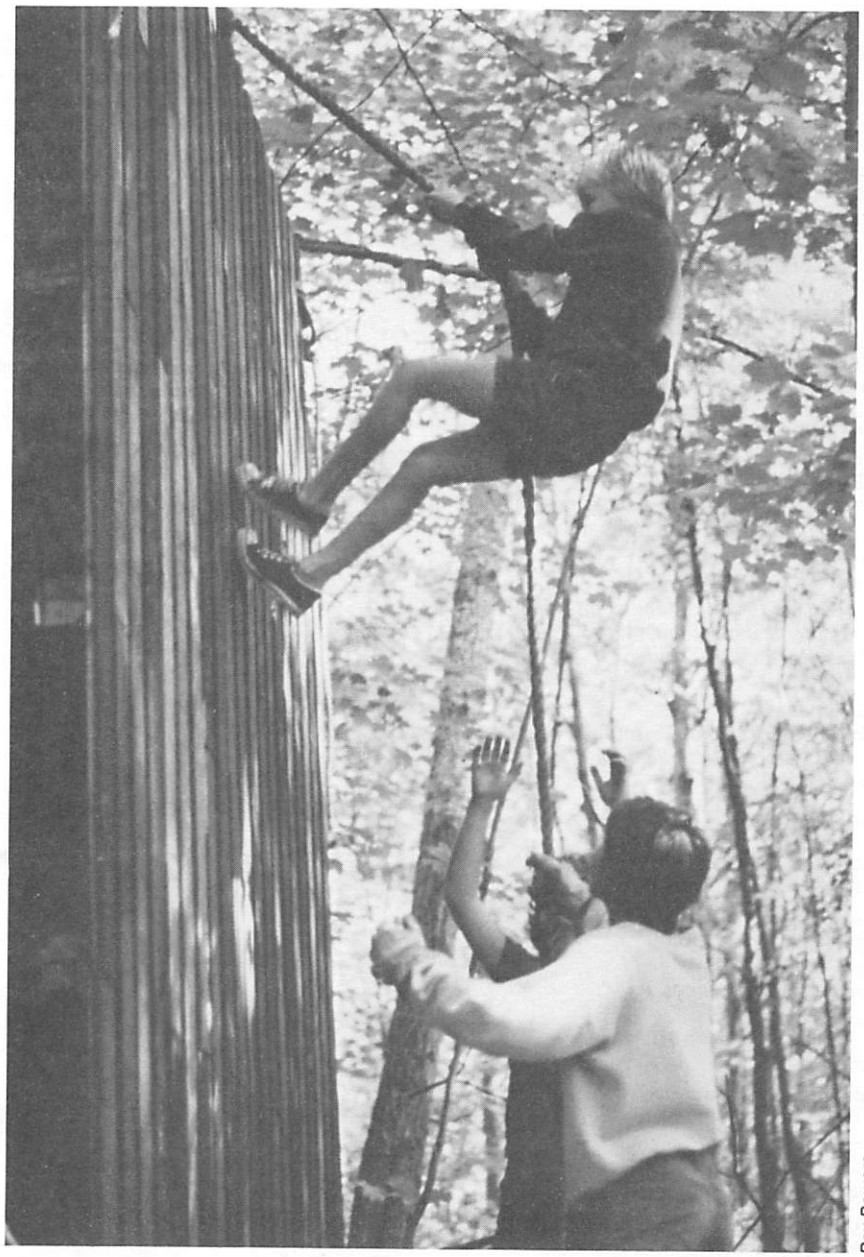
As schools continue to decline in impact and importance they, and the community as a whole, will look elsewhere for assistance in providing children and youth meaningful opportunities for learning and growth. Similarly, adults will begin to look toward nontraditional opportunities for learning to satisfy their rapidly increasing need for continuing education. The fastest growing area of public (and private) education is continuing education. The area of growing concern within both the public schools and continuing education is how to provide learners with lifelong learning skills and the skills with which to direct their own learning. Masuda writes in his powerfully argued book, *The Information Society,* that the use of personal computers will "lift education out of the restrictions of formal schools", introduce a "personal type of education", and that "the system of self-education will become the leading form of education" within twenty years.

It is within this context of change and growth in both recreation and education that I see "camps" becoming integrated centres for personal growth providing unique programs for children, youth and adults. Camp has a vital and important role to play in the creation and provision of opportunities and facilities for recreation, learning and growth. These components – which are easier to remember as "the 3W's" – *Will, Wisdom,* and *Wherewithal* – are the basic – or generic – components of human competence and healthy growth. They underly all specific skills and abilities, and are the basic principles with which to create new skills as needed. Hence, they can be called "generic skills".

Personal growth includes the development of specific skills and abilities as well as the growth of generic skills and abilities. Specific skills like archery or rock climbing can be learned for their own sake, as well as for their application to the development of the more general skills of will, wisdom and/or wherewithal.

Programs can be developed that promote specific skill development, generic skills, or both. They can be developed to focus on one of the generic areas at a time or on the interaction between them.

Skill training, for example, would encourage the growth of *wherewithal,* – the ability to put ideas into action – whether learning to shoot arrows into balloons, climb a difficult rock pitch, or prepare a balanced budget. In all of these areas it is one thing to have the idea and another to be able to put it into practice effectively. However, the same general things are necessary to achieve success in each area – things like patience, practice, persistence, perseverance, timing and the ability to learn from mistakes.



Ray Bowers

Likewise, evening discussions with peers, a heart to heart talk with a counsellor, or regular journal writing would promote thoughtfulness and reflection leading to increased *wisdom.*

Initiative games, encountering a challenging mountaineering problem or listening to an inspiring talk by a camp director help build a sense of initiative or purpose which strengthens the *will* to act.

Programs for younger campers obviously would focus on the development of specific skills more than generic skills, while programs for older youth and adults could focus on the

generic approach to a greater degree. However, there are ways to develop skills in youngsters that also develop the beginnings of initiative thoughtfulness, and the importance of "stick-to-it-ness". Programs that promote a sense of effectiveness - 'I did it!' - in a wide variety of areas lead to a generalized sense of competence - "I can do!" - and provide a strong foundation for personal growth in a generic sense for both kids and adults.

The Challenge of Learning

Most camping or recreation programs are in the business of providing high quality experience for their participants. They may call it "fun", "enjoyment", "good times", or whatever. It may be trivial or it may be profound, but it is a big part of why people come to camp and why they come back. We can never forget that it is a necessary part of what we do. But *it is not all* of what we do.

I sincerely believe that the other major reason why kids and adults come to camp is that it is a place where they can exercise and develop their *"personal power"*. Not only is camp a place to have good experiences it is a place where the individual can create and manage his or her own experience. It is a place to test one's powers by actually doing things; a place where lack of success is not traumatic, but rather an opportunity to try again. Above all, it is a place to extend oneself - to grow. Why else would a skinny fourteen year-old boy say that the highlight of his life so far was hiking for eight days in the high mountains through snow and fog with not enough food to go around? Because he knows now that he *can do* it. And knowing that makes him more confident about himself and his ability to do hard things in general.

Camping and recreation programs can - some would say should - go beyond simply laying on high quality experiences and begin to explore ways to enable their participants to create and manage their own experience. Of course we must continue to provide good times, but sometimes, for some people we can also provide the opportunities and skills to create their own good times. We can enable them to take greater charge of their own learning and experience, both while they are in our programs and after they have left us and resumed their on-going daily lives. This ability to take it home - the *transference* of learning and experience - could become the greatest gift of organized camping to the community at large. If we can devise ways to insure that participants in our programs go home with greater *initiative, thoughtfulness,* and increased *abilities* which they know how and why to use throughout their lives, if we can help them develop social skills that help them get along with others; if we can help them develop both a sense of social responsibility - the ability to function effectively on one's own, in the absence of outside direction and support, - then we will have rendered a service to society that no other agency or institution is capable of doing. Camping in its broadest sense has the potential to render that service. But only if we expand our vision of what it means to grow, only if we see the challenge of *learning to learn* as important as the challenge of learning to swim or climb mountain peaks. In my mind both kinds of learning are necessary and possible in our outdoor camp setting.

Experience, Action and Managing Change

Aldous Huxley stated that "experience is not what happens to a person, experience is a result of what a person *does* with what happens". Many different things happen to people in a camp setting, often new and difficult things. Some are able to deal with those things, others are not. One of the main jobs of staff and counsellors is to help folks deal with what happens to them. There are at least two different ways to approach helping someone. You can do it for them, or you can help them develop the desire, the knowledge and the ability to help themselves. It is kind of like the old parable "give a man a fish and he eats for a day. Teach him to fish and he'll never go hungry".

Being able to do something with what happens to you - whether learning to live with 9 new people in a wet tepee, or navigating to safety on a storm-bound glacier, or overcoming a history of budgetary deficits - is a function of one's ability to act. And to act effectively. Effective action is made up of a balance of initiative, thoughtfulness, and skill - the 3 W's.

So personal growth comes to be defined as the ability to manage what happens to us by initiating and carrying out thoughtful, effective actions, thereby taking responsibility for the quality of our own experience. It means being able to deal with change - initiating it, suspending it, and living with it - accepting it - when it is inevitable.

Why learn about change? Why learn about the process of learning? Why worry about initiative and thoughtfulness? Why develop generic action skills?

Because the predominant feature of modern life is change. The growing inability of institutions to help individuals deal effectively with the change that surrounds and assaults them daily is creating a "learned helplessness" that is the root of most of our personal and social dilemmas.

In times of little change, when things are fairly simple and routine, there is little need for generic skills. There is no pressing need to know how to create actions or change. You just do what others tell you - parents, teachers, community leaders - or what all the others are doing, or have done, and things usually work out fine. The traditional ways of dealing with things have been worked out over long periods and are usually appropriate for whatever conditions prevail.

However, in times of rapid change we often find ourselves in situations which are non-routine. We face conditions wherein it is not clear what we should do, there is no one to tell us what to do, no examples to follow and we feel paralyzed, helpless. Plagued by change, unable to act, our experience is one of frustration, and anxiety. Novelty and change can bring great opportunity if we are able to deal with them. If not, they bring the misery of inconvenience and unsolvable problems.

It is non-routine situations, rapid change and unprecedented complexity that the generic approach is designed to help deal with. The generic approach is not a substitute for established wisdom and traditional ways of doing things. Rather, it is a way of examining our existing wisdom and wherewithal to determine which of it is appropriate for the situations and conditions we face. Further, it is a way of creating new ways of doing things when the old ways do not work. When we run out of tricks and techniques for dealing with what is happening to us it is very helpful to have both an attitude that 'I can do' and the generic skills to create new ways of dealing with what is happening.

A good balance of both specific skills and generic skills enable us to grow and continue to grow, as persons regardless of changing conditions. It enables us to balance our responsibility to ourselves with our responsibility to others and the human community. For me, the place where I have seen persons grow in this way the most is 'camp'. My dream, my desire, is to encourage and facilitate that growth in a way that is fun, challenging and transferable. My hope is that camps are becoming re-creational and educational centres for personal growth that can include generic approaches to personal growth and learning as well as the tried and true traditional camping approaches.

Afterword: The Need for a Generalized Personal Entrepreneurship

In writing this statement of thoughts, wishes, and dreams, it comes to me that I am advocating that we assist individuals to become entrepreneurs in a general way. Not necessarily business entrepreneurs, but entrepreneurs of life. Persons who are not afraid to take initiative and act on their beliefs in order to achieve what they feel is worthwhile. People who are willing and able to face the unknown, to accept the challenge of change of growth, and to take the risks that are necessary to make themselves and the world they live in a little better.

There are certain persons I encounter at camp - kids, C.I.T.'s, staff - who reaffirm "the power of youth". When I think about those people and that power I see that almost magical combination of initiative and will, of thoughtfulness and self examination and a well developed willingness and ability to get about the nitty-gritty doing of what must be done. I see will, wisdom, and wherewithal. And I see a sense of responsibility to self, others, and the world as a whole.

It is that power, that openness to life and growth, that risky business of exploring what it means to be a growing human being that I mean by personal entrepreneurship. Taking the risks inherent in being the architect of your own experience, rather than being content with being a spectator to your own life. I think "camp" is one of the few places in this passive, expert and specialist-ridden world of ours where that power of the individual can grow and develop alongside of a deep respect for the power and importance of a sense of community, and our individual and collective place in the overall scheme of things.

GROUP DYNAMICS EXERCISE

The Counsellor's Perception vs. The Camper's Perception

By: John Latimer

As counsellors and leaders, it's quite possible that the perceptions we have of each of our campers varies from what they think of each other.

At school, and at camp, situations have been experienced in which a young person who has a good sense of humour, is always in the limelight, and who is the most noticeable as considered by his leaders to be very popular, and a friend of everyone. However, when it comes down to 'the crunch', one might discover that this particular person is not really everyone's friend, nor is he the most popular or highly respected individual.

When this contrast is discovered, the leader is then in a position to more comfortably and capably work with his group - knowing how everyone really feels, and not how he *thinks* they feel.

Sociometry is a technique developed some years ago which basically helps leaders, and indeed individuals within a group, to assess their true attitudes toward one another.

A very simplified adaptation of Sociometry can be used quite effectively at camp. One does not need to go into the technique in great detail (space really doesn't allow this), for this needs experienced people to administer and interpret the results if done as a full scale exercise.

This technique can be used by a counsellor to either reinforce his perceptions of each of his campers, or help him to re-evaluate his assessment as to how each child fits into the group.

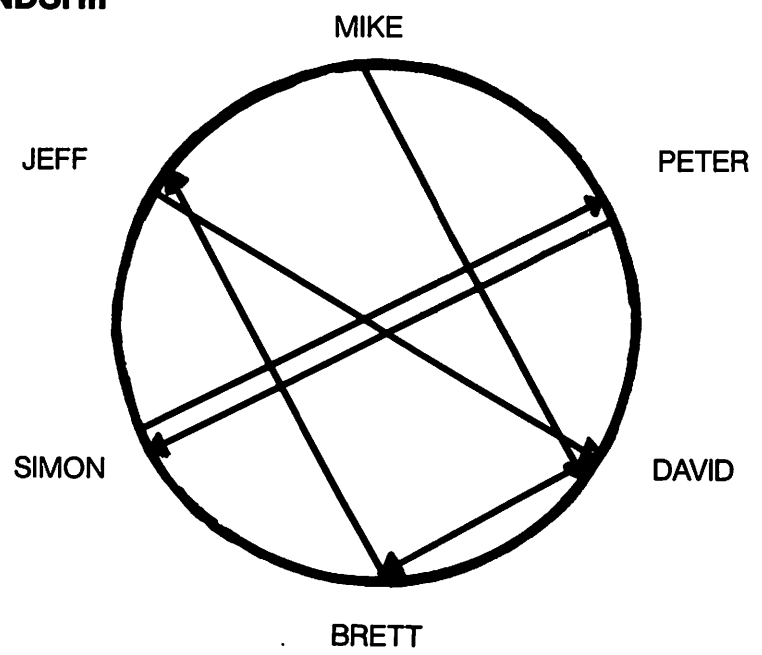
The format is simple. After assuring all participants of confidentiality, certain positive questions are asked which allow each camper to 'name' those they consider to be, for example, the most popular, or the one who is most reliable. The counsellor might perceive Jimmy to be the most popular camper, but the exercise indicates that in truth, Chuck is the most popular. This insight can be very helpful to a counsellor as he works to develop a better working relationship with his group.

1. Six or eight campers can be questioned.
2. Questions are written, and each camper is given a sheet of paper with each question, after which there is space for him to 'name' a first and second choice, as to who best fits the question.

   For example, if I am trying to determine whom others regard as the most socially mature, I might ask the question "Your group has been asked to designate one person to be on the committee to plan a dance with a neighbouring girl's camp. Who would you select?

   1._____ 2._____
3. When the sheets are collected, the counsellor indicates the results on a separate sheet for each quality (see sample).

FRIENDSHIP



Here are some more suggested questions to seek out the appropriate 'qualities'.

a) Your Camp Director has secretly told you of an upcoming full camp caper which he is planning. He has said you can confidentially tell ONLY one other person in your group. Who will you tell? (The quality we are seeking is TRUST).
b) Your Dad has just written to say that he has two tickets for everyone's favorite, Michael Jackson for the first Saturday in September. You can take one friend from your cabin with you. Who will you invite? (The quality we are looking for is FRIENDSHIP).
c) Your group is on a canoe trip, and because of an emergency situation, both your counsellor and L.I.T. have to leave for about two hours. The group must stay on the camp site. One of the group is to be left in charge. Who would you choose? (The quality we are looking for is LEADERSHIP).
d) You are going out on a trip with campers from other cabins. You have some money hidden away in your trunk, and for some reason you don't want to leave it at the camp office. Whom would you leave it with for safekeeping? (The quality we are looking for is HONESTY or TRUST).

Sample

At the top of the page, the counsellor writes the quality FRIENDSHIP. The names of the campers are listed around the outside of the circle. The first choice selections are in a solid line, second choice, if desired, in a dotted line.

Questions which a counsellor could ask himself, as a result of the results in this sample are:

1) Mike is not regarded as a "close" friend. What can I be doing about this? But Mike regards David as his 'best friend'. How can David help me to help Mike?
2) Peter and Simon regard each other as 'closest' friends. Does this situation create a 'clique'? Should I be encouraging them to develop other friendships as well?
3) If I have a homesickness problem with Brett, should I ask Simon and Peter to help me help Brett?
4) While Mike was not chosen 1st (or 2nd if these lines are included), it does not necessarily mean he has no friends.

Comments

- The counsellor must use good judgement in his assessment of the responses. They should be regarded as guidelines and observations.
- In most cases, the results are kept confidential and not shared. It is not a game. People could be hurt!
- The information is an aid to a counsellor in becoming more familiar with the group and therefore being of more help in assisting each camper to gain more from camp life.

BOOK REVIEW

A book of this calibre, looking at the world of children's camping from the turn of the century, has never before been written.

A first among Canadian books, BLUE LAKE AND ROCKY SHORE is the history of children's camping, which had its formal beginning and first expansion in the Province of Ontario. Official launching of the attractive 112 page book was timed to coincide with the Annual Conference of The Ontario Camping Association, Feb. 23, 24, 25, Inn On The Park, Toronto.

Behind every educational undertaking there has to be a parent organization or governing body if it is to operate to full capacity and produce effectively. The Ontario Camping Association, founded in the early 'Thirties', is the governing body of most children's camps in Ontario, and it is its history that makes fascinating reading in the book, BLUE LAKE AND ROCKY SHORE, just off the press. A book showing in its visually pleasing format the vigour of outdoor living, as it pays tribute to these founders who lived and camped before this generation, has at last been written by a selected committee of Ontario Camping Association Executive Members.

BLUE LAKE AND ROCKY SHORE traces OCA's history from the turn of the century when only a handful of camps existed in what was then the far reaches of the Ontario Northern wilderness ... Muskoka, Algonquin Park, and Temagami, where the occasional Hudson's Bay Fur Traders' canoes still travelled from Montreal to Lake Superior and beyond.

From that era to the present time, camp sites and equipment, life saving methods, health and safety standards, training of staff, and annual conferences have been developed and are an accepted part of each year's activities, which help to make each child's experience at camp a safe and happy one.

Readers of BLUE LAKE AND ROCKY SHORE will discover some of the fun as well as the serious side of year-round outdoor living under the guidance and inspiration of dedicated leaders, counsellors and ... in the long run ... lifelong friends. The following excerpt from the book is typical of the more humorous recollections of camping veterans.

> "A camp director received an irate letter from a boy's parents complaining about a serious lack of supervision at the camp.
>
> Their boy had written a letter in which he described how, on a recent canoe trip, the kids had fun jumping into the water from a forty-foot bridge.
>
> In haste the director spoke to the counsellors in charge, demanding to know the facts of the matter. It appeared the story was true, except that the boy had neglected to say that the bridge was forty-feet long but only three feet above the water."

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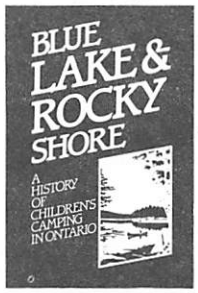

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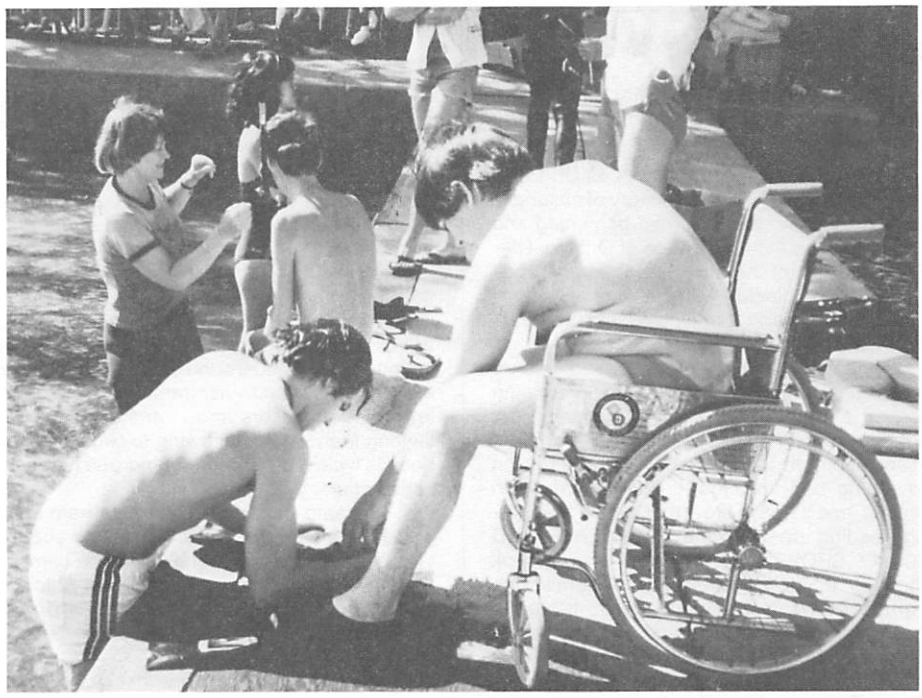
Real Programs for Real People

By: Rick Ireland
Outdoor Recreation Dept.
Edmonton YWCA



Ontario March of Dimes

A number of years ago, the term INTEGRATION probably meant things like bussing, equal rights and constitutional and moral difficulties incurred by our neighbour to the south.

Integration in the mid-eighties has a very different meaning for the camping community in that it has a focus upon the rights of the disabled individual rather than the rights of a particular race or the political power of a geographical region. For us, integration is the right of a disabled person to be included in a regular camp program and be viewed as a PERSON. With a little help and knowledge, we can provide those quality-of-life experiences to the disabled in a camp setting rather than routine, segregated "special camps".

Many of us are deeply moved by the emotional appeal of the numerous "Telethons" on the air waves which ask, plead and occasionally demand money so that a handicapped, disabled or underprivileged person can attend a camp or institution. How easy it is to write a cheque or open our camp gates to the disabled so that they might partake in the same summer rites as normal children.

Both cheque writing and gate opening require very little involvement on our part. Perhaps the time has come for the camping community to become more involved in the integration process.

Undoubtedly, there are numerous camps which are many steps ahead of this "opinion". For those which lag behind, when was the last time that they examined their "integration process". As we have come to realize, integration is much more than simply mixing a few "disabled" campers with all of the "normal" campers during a given period. That process appears to do little but frustrate everyone from the camper to the Camp Director. Quite likely, everyone has an overall good time but with a little research and appropriate staffing, that "good time" can be elevated to encompass a positive learning experience by all in attendance, from camper to counsellor.

Alberta Recreation and Parks provided a special grant in 1983 which enabled a variety of sponsors, including summer camps, to hire specialists to respond to the needs of the disabled camper. To their credit, this program has been extended into 1984.

The Edmonton YWCA's YoWoChAs Centre has been providing integrated programs for the disabled for a number of years. Hopefully, the programs have met the needs of the disabled camper in those often nebulous terms of quality of life, socialization process. In those programs, we were offering activities and sessions based upon what *we* thought they needed rather than providing programs and support focussing upon their real needs. Through the Recreation for the Disabled Grant and the subsequent acquisition of a trained, dedicated and experienced staff specialist, we have increased the chances of meeting the *real* needs of the disabled camper mentally, emotionally and physically.

Our ramps are a little too steep and our showers are a little too narrow. The mud on the paths becomes a little too muddy but now we know. We now know the value of obtaining advice from the "real" people as well as the experts. How often have we developed programs based upon what *we* think they need, rather than upon what "*they*" state that they want. And, in many cases, "they" should know, being in the braces, wheelchairs, crutches and walkers.

In concluding this lengthy statement of opinion, one important fact jumps out: The move from "normal" to integrated camping is a major step in the overall development of a camp. Such a step requires certain capital as well as a special attitude amongst all levels of the camp structure from Director to camper to grounds keeper. What we (the administration) think they want and what they actually need and/or want can be miles apart. Specialists, consultants and government can all play vital parts in moving a camp along the continuum to provide the camping experience to all.

For the camps that are already involved in the integration process, more power to them. For those that are not yet there, maybe it's time for some serious thought on the matter.

POEM

When life is complete,
You look around and say
Have I done this, have I done that,
So they can remember me?

I used to go to church
When I was just a little kid.
I used to believe in Santa Claus too,
Someone had a hold of me.

My Mother used to tell me
Just what it was I would be,
What year I would be free of her
And where I would go to live.

My Father was just the same.
He checked out all the boys;
This one's too old, this one's too young,
And this one is just in between.

Now they are dead and long gone;
No more do they have a hold over me.
They have left me all alone
so I can be just what I want to be.

The funny thing of it is
That them I sadly miss.
I wish they were here so they could see
That I am being, just for them.

Donna Silver, *Secondary School*

Counsellor In Training Manual Review

By: Mary Milne

No camp should be without this text! It is a virtual gold mine for both the CIT Director and the CIT. This manual is produced in 3 ring binder form which makes it easy to add personal notes or individual camp anecdotes. The manual zeroes in on the most important aspects of counsellor training. The wealth of material is suitably divided into 11 chapters. The Director's Notes for each chapter provide a list of objectives, suggested methods of presentation for the material, evaluation techniques and additional references and resource material. Each chapter gives the prospective counsellor a list of measurable objectives, relevant information and an opportunity to put the information to practical use in the form of task assignments. An added feature of this particular manual is the vast variety of methods which allows the CIT to research and analyse the basics of camp organization and management. Another plus for the CIT Director is the answer guide which corresponds to the factual questions listed in the various chapters. The manual would certainly be a valuable asset to both the CIT Director and CITs at your camp!

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Canadian Heritage Rivers System

The establishment of the Canadian Heritage Rivers System (CHRS) was announced by the federal Minister of the Environment, the Minister of Indian and Northern Affairs and provincial and territorial participating ministers on January 18, 1984.

The Canadian Heritage Rivers Board met on January 19, 20. This was the inaugural meeting.

Attending the Board meeting were representatives of the Federal Government and the Provinces of Newfoundland, New Brunswick, Ontario, Manitoba, Saskatchewan and the Yukon and Northwest Territorial Governments. The representative of Manitoba was nominated as Chairperson for the initial year of operations.

Of prime concern to the Board was the topic of communication of the objectives of the Canadian Heritage Rivers System, which are:

> "to give national recognition to outstanding examples of the Canadian river heritage and to ensure future management which will conserve their significant heritage values and provide opportunities for public appreciation and recreational enjoyment of the heritage."

A five-year information plan was adopted by the Board, designed to draw the attention of the public to the objectives and to the progress of nomination and designation of Canadian Heritage Rivers.

The Board examined nominations of sections of two rivers – Athabasca and South Nahanni – for consistency with the selection guidelines for the CHRS. The Board will recommend to the Minister of the Environment, Canada, that they be accepted as candidate heritage rivers.

In the view of the Board, the Bloodvein River (Manitoba) and the French River (Ontario) would meet the guidelines. The Board will be pleased to receive formal nominations from the provincial ministers at its next meeting. Both of these rivers have been studied and are close to the stage at which they can be tabled by the provinces concerned on an early occasion.

Other study progress is expected to be brought to the Board for its next meeting, probably in July 1984, at which time 3-4 additional rivers are likely to be put forward for nomination.

Réseau de rivières du patrimoine canadien

Le 18 janvier 1984, le Ministre fédéral de l'Environnement, les Ministre des Affaires indiennes et du Nord, de même que les ministres des gouvernements provinciaux et territoriaux participants annonçaient la création du Réseau de rivières du patrimoine canadien.

Immédiatement après, les 19 et 20 janvier, avait lieu la première réunion de la Commission des rivières du patrimoine. Etaient présents à cette réunion, des représentants des gouvernements fédéral et provinciaux, incluant Terre-Neuve, la Nouveau-Brunswick, l'Ontario, le Manitoba, la Saskatchewan, ainsi que des gouvernements du Yukon et des Territoires du Nord-Ouest. C'est le représentant du Manitoba qui fut nommé président de la Commission pour le mandat de cette première année de fonctionnement.

L'une des premières préoccupations de la Commission, à cette occasion, a été la diffusion des objectifs du Réseau de rivières du patrimoine canadien qui sont les suivants:

> "mettre en évidence, au niveau national, des exemples remarquables de rivières faisant partie du patrimonie canadien, assurer la gestion de ces rivières en vue de protéger leurs valeurs patrimoniales et d'offrir au public la possibilité d'apprécier ces valeurs et de les utiliser à des fins de loisirs."

La Commission adopta un plan de communication quinquennal destiné à sensibiliser le public aux objectifs du Réseau et à le tenir informé des progrès réalisés en ce qui a trait à la nomination et désignation de rivières du patrimoine canadien.

La Commission a également procédé à l'examen de documents de nomination touchant les sections de deux rivières, à l'intérieur de parcs nationaux, celles de l'Athabasca et de Nahanni Sud, en vue d'évaluer dans quelle mesure elles satisfont aux critères de sélection établis pour le RRPC. De fait, la Commission va recommander que ces sections de rivières soient acceptées comme candidates à la désignation au titre de rivières du patrimoine.

Selon l'opinion de la Commission, les rivières Bloodvein (Manitoba) et French (Ontario) satisfont aussi aux critères; la Commission souhaiterait recevoir, à la prochaine réunion, les nominations approuvées par les ministres sur ces rivières sont adéquates, au point que les provinces intéressées peuvent soumettre les nominations à la première occasion opportune.

Il est intéressant de noter qu'on pourra faire état d'autres progrès dans ces sens, à la prochaine réunion de la Commission qui devrait se tenir en juillet 1984. A ce moment, on s'attend à ce que des nominations soient soumises au regard de trois ou quatre rivières.

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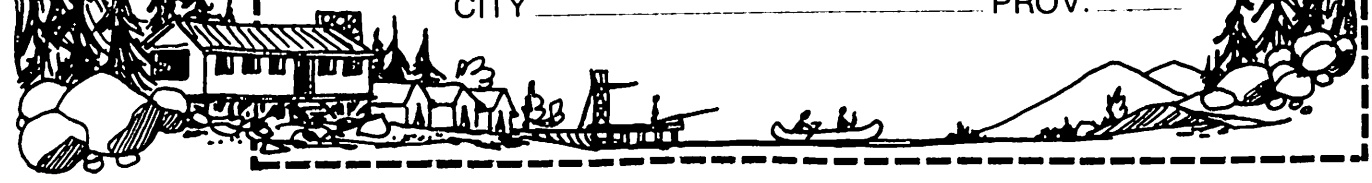

CAMPING ... THE LAST WORD!

Recently, several letters we have received are quasi-editorials, mixing opinion with questions asking for further information, explanation or clarification. In the past, we've answered some of these letters and have run them in our Letters to the Editor; however, we will endeavour to keep our Letters to the Editor as strictly letters from you, our readership. Where a specific question is asked – we have the Camping Advisor, but in those questionnable areas where opinion is advanced plus a demand for further editorial input, we will place them in this new category: Camping ... The Last Word! We invite and welcome dialogue, differences of opinion, conflict over philosophical issues, etc.

In your August '83 issue of *Canadian Camping* you included a letter from H.R., Sudbury, Ontario in which the writer proposes that boys and girls be allowed "to sleep in the same dorms, cabins or tents". The writer states tht "children would undoubtedly have no trouble with this set-up" and continues by questioning "How long will we continue to subject children to our hang-ups?"

Your response as Editor indicates that you whole-heartedly endorse this proposal and that you have "hundreds of studies" which prove that such a proposal "is a very beneficial one".

As a professional who has worked extensively with youth and in planning services for youth in the Correctional field (12 years), Education field (6 years) and Mental Health field (3 years), I was completely baffled by your reference to "hundreds of studies" which would support and encourage H.R.'s proposal that girls and boys be allowed to sleep in the same dorms, etc. I contacted some of my colleagues and they too were surprised and puzzled by your assertion and seriously questioned the validity of the statements you made in your response.

I am confident that *Canadian Camping* is a reputable organization and that you are able to substantiate the claims you made as Editor. I am therefore requesting that you make available the studies you refer to in your response. Your studies no doubt make reference to the short time most children will be in contact with each other (7 to 10 days for most camps), the varied ethnic, religious and cultural backgrounds of many campers, the difficulties and problems experienced by early sexual involvement (this could be expected under the circumstances you propose), etc., etc.

A.B. Thiessen, Winnipeg, Manitoba

I am not exactly sure what your precise concerns are with regard to this very broad category of girls and boys "living" together, but let me begin by expanding on Harry Rokkos' letter to the editor:

His concern was over the ignorance girls and boys have with respect to knowledge of each other's bodies and he proposed shared accommodations as a much healthier ideal. I cannot disagree with this! He also suggested that we, as adults, subject children to our hang-ups; this is also undeniably true and the mere fact that you have reacted as you have is verification of Mr. Rokkos' claim. Witness the way society has traditionally reacted where children are involved: Dr. Mary Calderone, founder of SIECUS (Sex Information and Education Council of the United States) relates this incident: "When I was about eight years old, a teenage gardener who worked for my father, exposed himself to me. He didn't touch me, he did me no harm at all. What did harm me was my father's reaction. Crying, he threw himself on his knees in front of me, wailing that I had lost my innocence. I didn't even know what he was talking about. With a simple, rational approach I probably wouldn't have remembered it – instead, I recall having felt dirty, guilty and frightened." It is indeed a common occurrence for parents and/or leaders to project their own hang-ups, anxieties and fears on children where an emotional reaction is taking place, not a rational or logical one. This is especially true in the arena of sexual development where kids' queries are stifled, denied and repressed.

Mr. Rokkos is actually factually correct in asserting that "children would undoubtedly have little trouble with this set-up" (that is, shared accommodations). At Humber College in Toronto, for example, their progressive day care programme has two, three and four-year old boys and girls who SHARE the same washroom facilities. Hundreds of students have observed the healthy learning and discovery process that goes on from observing behind two-way mirrors. Children do grow up fascinated, curious, wanting to explore, and the more we deny and forbid, the more we make them into adults who are "curiouser and curiouser". With a sensitive and caring staff, these children are growing up with a healthy respect and regard for the human body AND male and female differences.

Most universities today have coed dorms, where a few years back the living accommodations were strictly male or female. The society, in this regard, is changing in a more positive, realistic, child-health orientation with respect to nakedness. Dr. Alex Comfort states "It's too bad that we are taught to be ashamed of the naked body. Being naked both feels good and looks good – in fact, even ugly people often look better, not worse, with no clothes on. Many adults now walk around naked at home and don't hide behind towels. This helps children to know what adult bodies look like ... in our lifetime people will probably stop making such a fuss over nakedness." (The Facts of Love, Dr. Alex Comfort, Crown Publishers, New York, 1979.)

Doug Jackson of the National Film Board made a documentary three years ago entitled "Why Men Rape". If you missed it, you can purchase the book by the same title, authored by Levine and Koening (MacMillan of Canada). The most chilling, salient characteristic of all ten convicted rapists was their extreme lack of sexual knowlede, extreme ignorance of sexual function and extreme absence of having viewed naked bodies as they grew up. Segregation and repression with regard to sexuality keep surfacing in adults through the most unhealthy and distorted behaviours, as psychologists keep telling us.

Also, if you would reflect for a moment, common sense would indicate that close to 90% of the world's population from the beginning of time to the present day has lived communally. Our society is, in fact, the historical and statistical anomaly! Most kids in the world do see boys and girls and men and women naked; to go even further, most children also witness their parents' or other tribal members' lovemaking. It's hard to be discreet when ten people share a one-room hut! It's easy in our culture to think it's "normal" for boys and girls to be reared in isolation simply because Sally has her own bedroom, Billy has his own bedroom and mommy and daddy have their own private bathroom off their bedroom, etc. The clear reality is that most people in the world live as Mr. Rokkos suggests as an ideal and most cultures don't have the sex-related problems that we do in North America (approximately 10,000 sex therapy clinics).

*Please start by reading **Man and Woman, Boy and Girl** by Dr. John Money. It's considered the gender bible in its field (Mentor Press, 1972).*

The following references will contain well over 300 studies which document and validate the points made in our response. We've taken the time to list them for you; we hope that you will take the time to read them because this is a very important area for leaders, counsellors and Directors. And please share them with your colleagues!

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